最難関私立大 英語 ＜読解編＞

この講座は，早稲田大学・慶應大学をはじめとする難関大学を志望する生徒のための講座です。このテキストの全ての問題が，早稲田大学，慶應大学で実際に出題された問題を使用しています。

直前講習でも変わらず重要なのは，根本の英語力を底上げすること。それには，予習→授業→復習のサイクルと，復習の際の音読 10 回と単語の暗記です。

肘井　学

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第１講 最難関私大英語長文演習①

Read this article and answer the questions below.

Meditation — the practice of thinking deeply in silence — is fast becoming a fashionable tool for improving your mind. With mounting scientific evidence that the practice can enhance creativity, memory, and scores on standardized intelligence tests, interest in its practical benefits is growing. The typical “mindfulness” training program or conference for business and tech leaders promises attendees insight into how meditation can be used to improve individual performance, leadership, and productivity.

This is all well and good, but if you stop to think about it, there’s a bit of a disconnect between the (perfectly reasonable) pursuit of these benefits and the purpose for which meditation was originally intended. Gaining competitive advantage on exams and increasing creativity in business weren’t of the utmost concern to Buddha and other early meditation teachers. As Buddha himself said, “I teach one thing and one only: that is, suffering and the end of suffering.” For Buddha, as for many modern spiritual leaders, the goal of meditation (A). The heightened control of the mind that meditation offers was supposed to help its practitioners see the world in a new and more sympathetic or compassionate way, allowing them to break free from the categorizations — us/them, self/other — that commonly divide people from one another.

But does meditation work as promised? If Buddha’s original intention was to relieve suffering, can it be shown that meditation actually reduces it?

NOTE

To put the question to the test, my lab, led in this work by the psychologist Paul Condon, joined with the neuroscientist Gaëlle Desbordes and the Buddhist lama Willa Miller to conduct an experiment. We recruited 39 people from the Boston area who were willing to take part in an eight-week course on meditation (and who had never taken any such course before). We then randomly assigned 20 of them to take part in weekly meditation classes, which also required them to practice at home using guided recordings. The remaining 19 were told that they had been placed on a waiting list for a future course.

After the eight-week period of instruction, we invited the participants to the lab for what they were told would be an experiment to examine their memory, attention, and related cognitive abilities. But as you might anticipate, what actually interested us was whether those who had been meditating would exhibit greater compassion in the face of suffering. To find out, we staged a situation designed to test the participants' behavior before they were aware that the experiment had begun.

When a participant, let's say a male, entered the waiting area for our lab, he found three chairs, two of which were already occupied. (　B　)

The results were striking. Although only 16 percent of the nonmeditators gave up their seats — a rather depressing fact — the proportion rose to 50 percent among those who had meditated. This increase is impressive not solely because it occurred after only eight weeks of meditation, but also because it did so within the context of a situation known to discourage

considerate behavior: witnessing others ignoring a person in distress — what psychologists call the bystander effect — reduces the odds that any single individual will help. (C), the meditation increased the compassionate response significantly — by a factor of three.

NOTE

Although we don’t yet know why meditation has this effect, one of two explanations seems likely. The first rests on meditation’s documented ability to enhance attention, which might in turn increase the odds of noticing someone in pain（　D　）one’s own thoughts. My favored explanation, though, derives from a different aspect of meditation: its ability to foster a view that all beings are interconnected. The psychologist Piercarlo Valdesolo and I have found that any marker of affiliation between two people, even something as subtle as tapping their hands together in synchrony, causes them to feel more compassion for each other when distressed. The increased compassion of meditators, then, might stem directly from meditation’s ability to dissolve the artificial social distinctions — ethnicity, religion, ideology, and the like — that divide us.

Supporting this view, recent findings by neuroscientists Helen Weng, Richard Davidson, and colleagues confirm that even relatively brief training in meditative techniques can alter neural functioning in brain areas associated with an understanding of others’ distress — areas whose responsiveness is also conditioned by a person’s degree of felt associations with others.

So take heart. The next time you meditate, know that you’re not just benefiting yourself, you're also benefiting your neighbors, community members, and as-yet-unknown strangers by increasing the odds that you’ll feel their pain when the time comes, and act to lessen it as well.

［*The Morality of Meditation*, The New York Times, JULY 8, 2013, © 2023 The New York Times］

NOTE

1　Choose the most suitable answer from those below to complete the following sentence.

The writer suggests that

(a) enduring the physical and mental suffering caused by meditation leads to self-control.

(b) people with good memories and a sense of creativity are able to meditate more effectively.

(c) the function of meditation is to develop an imagination disconnected from the real world.

(d) the original aim of meditation was different from that of the typical training program now popular among business and tech leaders.

(e) the teaching of Buddhism combined with meditation can rapidly improve the skills necessary for commercial success.

2　Choose the most suitable answer from those below to fill in blank space (A).

(a) could easily become something else

(b) had to be made simpler

(c) was as simple as that

(d) was easier than ending suffering

(e) was easy to forget

3 Choose the most suitable answer from those below to complete the following sentence.

The experiment conducted by the writer was one in which

(a) a Buddhist lama agreed to participate for the first time.

(b) a total of 39 people from the Boston area took the same meditation classes.

(c) the eight-week period turned out to be too short to produce useful results.

(d) the primary aim was to test the participants' memory, attention, and related abilities.

(e) the true purpose was not initially revealed to the participants.

4. Choose the most suitable order of sentences from those below to fill in blank space (B).

(a) As he waited, a fourth person, let's say a female, using crutches and wearing a boot designed for a broken foot, entered the room and sighed in pain as she leaned uncomfortably against a wall.

(b) Given this dilemma, would he act compassionately, giving up his chair for her, or selfishly ignore her?

(c) Naturally, he sat in the remaining chair.

(d) The other two people in the room — who, like the woman on crutches, secretly worked for us — ignored the woman, thus confronting the participant with a moral problem.

5 Choose the most suitable answer from those below to fill in blank space (C).

(a) At last (b) Consequently (c) Nevertheless
(d) Strictly speaking (e) Unfortunately

6 Use the six words below to fill in blank space (D) in the best way. Indicate your choices for the second, fourth, and sixth positions.

(a) as (b) being (c) in (d) lost (e) opposed (f) to

7. Choose the most suitable answer from those below to complete the following sentence.

The writer suggests that meditation may

(a) discourage neighbors from associating with one another.
(b) help overcome the various divisions that exist in modern societies
(c) increase human ability to synchronize hand-tapping under stress.
(d) lead to a better understanding of human brain activity.
(e) reduce the chance of getting a heart attack.

NOTE

第１講　　解答

＜解答＞

1. d　2. c　3. e　4. c-a-d-b　5. c　6. e, b, c　7. b

＜全訳＞

瞑想という静かに深く考える行為は，自分の心を向上させる流行の手段へと急速になりつつある。その行為が創造性，記憶，そして標準知能検査での点数を高めることができるという多くの科学的根拠により，その実用的なメリットへの関心が高まりつつある。ビジネスリーダーや技術リーダー向けの，いわゆる「マインドフルネス」の研修プログラムや会議では，参加者たちはどうやって瞑想が個人の仕事，リーダーシップ，生産性を高めるのに利用されるかに対する洞察が保証される。

これはこれでよいのだが，立ち止まって考えてみると，これらのメリットを（完璧に合理的に）追求することと，本来意図されていた瞑想の目的との間には，少しズレがある。試験で競合優位に立つことや，ビジネスで創造性を高めることは，ブッダや他の瞑想の先師にとっては最大の関心事ではなかった。ブッダ自身が「私はある１つのことだけを教えている。すなわち，苦しみと苦しみの終わりである」と言っていたように。ブッダや多くの近代の宗教的指導者にとって，瞑想の目的はそのようにわかりやすいものだった。瞑想がもたらす高められた精神コントロールは，それを実践する者が，新しく，より同情的で情け深い方法で世界を見るのを手助けしてくれると思われており，それによって彼らは，我々と彼ら，自分と他人，といった通常人を互いに区別する分類から解放される。

しかし，瞑想は保証されたように機能するのだろうか。もしブッダの本来の意図が苦しみを取り除くことなら，瞑想が実際にそれを軽減することが示されたのだろうか。

その問いを検証するために，この研究において心理学者のポール・コンドンが率いる私の研究所は，神経科学者のガエル・デボルドと仏教のラマ僧ウィラ・ミラーと力を合わせて，ある実験を行った。私たちは，瞑想についての８週間のコースに参加する意思のある（以前にそのようなコースを一度も受けたことがない）39 人をボストンの地域から採用した。そして私たちは，その中から無作為に 20 人を選び，毎週の瞑想クラスに参加させた。またそのクラスは，彼らに家で指導された録音を使って練習を

するように要求した。残りの 19 人は，この先のコースの順番待ちリストに載せられたと告げられた。

8 週間の授業期間後に，参加者たちの記憶力，注意力，関連する認知能力を検証するためのものだと告げた実験のために，私たちは彼らを研究所に招いた。しかし，おそらく皆が期待している通り，実際に私たちの興味を引いたのは，瞑想に取り組み続けた人たちが苦しみに直面した際により大きな同情を示すかどうかということだった。結果を見るために，参加者が実験が始まったと気付く前に，私たちは彼らの行動を検証するように設計されたある状況を用意した。

ある参加者，仮に男性だとするが，彼が研究所の待合室に入ったとき，3 つの椅子を見つけたが，そのうち 2 つはすでに埋まっていた。当然彼は残りの椅子に座った。彼が待っていると，4 番目の人が，仮に女性とするが，松葉づえをついて，骨折した足用のギプスを着けて，部屋に入り不快そうに壁に寄りかかりながら痛みでため息をついた。その部屋の残りの 2 人は，松葉杖をついた女性と同様，秘かに私たちのために働いていたのだが，その女性を無視していたので，その参加者にある道徳上の問題をつきつけた。このジレンマの中，彼は同情的に行動し，自分の椅子を彼女に譲るだろうか，それとも自分勝手に彼女を無視するのだろうか。

その結果は印象的なものだった。瞑想をしていない人たちの 16%しか席を譲らず，かなり残念な事実だが，瞑想をしていた人の中では，その割合は 50%まで上昇した。この増加が印象深いのは，単にそれがわずか 8 週間の瞑想の後に起きたからというだけではなく，思いやりのある行動を妨げると知られている状況下で起きたからだった。すなわち，他人が苦しんでいる人を無視するのを目撃することは，心理学者が傍観者効果と呼ぶものであるが，どんな人でも助けようとする確率を減らしてしまう。それにもかかわらず，ある 3 つの要因によって，瞑想は同情的な反応を著しく増加させた。

私たちはなぜ瞑想がこういった影響を持つのかいまだにわからないが，2 つの説明のうち 1 つは，もっともらしく思える。最初のものは，注意力を高めるという，立証済の瞑想の能力に基づくもので，それは自分の考えに没頭してしまうのとは対照的に，苦しんでいる人に気付く確率を同様に高めてくれるのかもしれない。もっとも，私の一番好きな説明は，瞑想の違った側面に由来する。それはつまり，あらゆる生き物が相互につながっているという考えを育む瞑想の能力である。心理学者のピエルカルロ・ヴァルディソロと私は，2 人の間の友好をしるすどんなものでも，たとえ手を同時に合わせるような些細なことですら，苦しいときには，互いにより同情を感じさせるこ

とを発見した。瞑想者の同情心の高まりは，ひいては，私たちを区別する人為的な社会的差異，例えば，倫理観，宗教，イデオロギーのようなものを解消する瞑想の力に直接起因しているのかもしれない。

この考えを支持すると，神経科学者であるヘレン・ウェン，リチャード・デヴィッドソンや同僚によって最近発見されたことは，比較的短時間の瞑想技術の訓練でさえ，他者の苦しみを理解することに関わる脳の領域の神経機能を変えられるということを裏付けている。そしてその領域の敏感さは，その人の他者との関わりの程度によって条件付けられている。

だから，元気を出してください。あなたが次に瞑想するときは，自分のためだけではなくて，隣人や地域の人，そしてまだ知らない人たちにも，時期が来たらその人たちの痛みを感じ，それを減らすように行動もする確率を高めることで，恩恵を与えることを知ってください。

第１講　重要語彙リスト　　＊一つ一つ何度も繰り返して，覚えてください

1	meditation	瞑想
2	mount	増える
3	enhance	高める
4	mindfulness	注意力
5	attendee	参加者
6	insight	洞察力
7	pursuit	追求
8	competitive	競争の
9	utmost	最大限の
10	as for	〜に関して
11	spiritual	精神の
12	heighten	高める
13	be supposed to do	〜することになっている
14	practitioner	実践者
15	sympathetic	同情に満ちた
16	compassionate	思いやりのある
17	break free from	〜から解放される
18	categorization	区分
19	relieve	和らげる
20	lab	研究所
21	neuroscientist	神経科学者
22	recruit	募集する
23	randomly	無作偽に
24	assign O to do	O を〜するように割り当てる
25	cognitive	認知の
26	anticipate	期待する
27	exhibit	示す
28	design	設計する
29	striking	著しい
30	depressing	残念な
31	proportion	割合
32	impressive	印象深い
33	discourage	妨げる
34	witness	目撃する
35	odds	確率
36	in turn	次に
37	as opposed to	〜とは対照的に
38	foster	育む
39	affiliation	友好関係
40	dissolve	解決する

第１講 音読用白文 ① ② ③ ④ ⑤ ⑥ ⑦ ⑧ ⑨ ⑩

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But does meditation work as promised? If Buddha's original intention was to relieve suffering, can it be shown that meditation actually reduces it?

To put the question to the test, my lab, led in this work by the psychologist Paul Condon, joined with the neuroscientist Gaëlle Desbordes and the Buddhist lama Willa Miller to conduct an experiment. We recruited 39 people from the Boston area who were willing to take part in an eight-week course on meditation (and who had never taken any such course before). We then randomly assigned 20 of them to take part in weekly meditation classes, which also required them to practice at home using guided recordings. The remaining 19 were told that they had been placed on a waiting list for a

future course.

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When a participant, let's say a male, entered the waiting area for our lab, he found three chairs, two of which were already occupied. Naturally, he sat in the remaining chair. As he waited, a fourth person, let's say a female, using crutches and wearing a boot designed for a broken foot, entered the room and sighed in pain as she leaned uncomfortably against a wall. The other two people in the room — who, like the woman to crutches, secretly worked for us — ignored the woman, thus confronting the participant with a moral problem. Given this dilemma, would he act compassionately, giving up his chair for her, or selfishly ignore her?

The results were striking. Although only 16 percent of the nonmeditators gave up their seats — a rather depressing fact — the proportion rose to 50 percent among those who had meditated. This increase is impressive not solely because it occurred after only eight weeks of meditation, but also because it did so within the context of a situation known to discourage considerate behavior: witnessing others ignoring a person in distress — what psychologists call the bystander effect — reduces the odds that any single individual will help. Nevertheless, the meditation increased the compassionate response significantly — by a factor of three.

Although we don't yet know why meditation has this effect, one of two explanations seems likely. The first rests on meditation's documented ability to enhance attention, which might in turn increase the odds of noticing someone in pain as opposed to being lost in one's own thoughts. My favored explanation, though, derives from a different aspect of meditation: its ability

to foster a view that all beings are interconnected. The psychologist Piercarlo Valdesolo and I have found that any marker of affiliation between two people, even something as subtle as tapping their hands together in synchrony, causes them to feel more compassion for each other when distressed. The increased compassion of meditators, then, might stem directly from meditation's ability to dissolve the artificial social distinctions — ethnicity, religion, ideology, and the like — that divide us.

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